The Bombay Guardian.

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WEEKLY REVIEW.

It was our privilege to be present last Lord's Day at the dedication of a Wesleyan Methodist Chapel at Egutpoora. Strange to say, although the Wesleyans have missions and congregations and church edifices in other parts of India, this is the first building set apart for their worship in Western India. There have been for years at Egutpoora a few good men whose early associations bind them strongly to Wesleyanism; they have exerted themselves earnestly and perseveringly until now they have a neat little chapel, well situated in the heart of Egutpoora, able to accommodate about a hundred. The Rev. Mr. Broadbent, minister to the Wesleyan soldiers at Lucknow, was present, and conducted the services in connection with the opening of this chapel, morning and evening, delivering very earnest discourses. The attendance was very good, about sixty being present at the evening service. The Rev. William Taylor, the evangelist, promises, D. V., to be in Egutpoora sometime next month, and hold special services for a week in the chapel. It is hoped that the Wesleyan Methodist Missionary Society may eventually send out a minister to occupy this post and itinerate on the line. There is abundant scope for the labours of such a one, provided he be a man of the right stamp. Indeed it would be difficult to exaggerate the importance of such ministry.—The chapel above referred to has cost about Rs. 4,000, about three-quarters of which have been contributed, and it is hoped that friends of the cause will soon supply the remainder.

—The Rev. W. Taylor has been interrupted in his labours in Upper India by a severe illness, which has reduced him surprisingly. We are happy to hear, however, that he is recovering, and hope it may not be very long before we have the privilege of welcoming him among us.

—Removal from one plane to another is accomplished on our railway inclines without any shock to the individual by lengthening the way and reducing to an almost imperceptible gradation the rate of ascent,—so that if a man will but shut his eyes he may be unconscious that he is leaving one plane, until he finds himself on an elevated plateau where everything is different. Our ritualistic friends seem to have availed themselves of this plan, so successful in an engineering point of view. They say nothing about the plane to which they wish to carry the church, in fact deny that they have any thought of reaching a very different level from that on which they find the church; but little by little, imperceptibly they introduce one change after another; they take plenty of time, they lengthen the way; they preach evangelical sermons, and even condemn the practices of those who are a good deal higher up the incline; they take the greatest care that there shall be no shock. For instance, the Bishop of Calcutta in his last charge declares with a great deal of complacency that there is no Ritualism in his diocese; no Ritualism, no Ritualistic chaplains; no St. Alban's, no Mackonochie; nobody need be in the least alarmed at any supposed change of level; it is pure delusion; the church is on the same good old Protestant level, so different from the Romish. There are a great many strange practices in the churches; the chaplains are conducting themselves very differently from former usage; but this is not Ritualism; this, in fact, is nothing but a seemly regard to order and decorum.—We learn from a letter in the columns of a contemporary, that on the last Sabbath, a confirmation took place in one of the Bombay churches (the Cathedral, we suppose), and on that occasion a slight shock was given to the feelings of some that were there, by the procedure of the Bishop; instead of going to the candidates at the rails, "the prelate seated himself in state in an elaborately carved chair, or throne, with a large cross over it, and there seated (three other priests standing) each candidate came, knelt before him, and received the blessing." Some were shocked; but more, perhaps, were not, for the reason that they had been so gently and imperceptibly brought up to this particular level. But let no one suppose that they who are engaged in engineering the church out of Protestantism to a level that does not yet appear, will stop here. The appetite for Ritualism grows by what it feeds on. Confirmation is supposed to be an act by which an individual identifies himself with the Church of Christ, and avows himself the soldier of Christ, and is received by his fellow-christians to fulness of communion; but in the act above described the church disappears and the bishop is all in all; he seems for the moment to be the vicar of Christ, the medium of blessing to the kneeling candidates. In the Acts we read that when Cornelius fell, in his Gentile ignorance, at the feet of Peter, the latter reproved him and said, Stand up, I myself also am a man.

A writer in an Anglo-Vernacular contemporary thinks it "an unfortunate circumstance in the programme of the Indian Universities that theological knowledge should have been systematically excluded." The diversity of creeds in India need not, the writer thinks, be regarded as interposing an insuperable barrier to the introduction of such teaching. "The naturally fertile instincts of the Hindus in reference to metaphysical and religious subjects, have been at work to discover as indigenous to the land a religion, which, defying all conflict and contraventions, marvellously harmonizes with the creeds of the world. Minus the superstitious absurdities which more or less pervade the creeds of even the most civilized nations of the earth, the fundamental principles in which they are based are at one with the Pure Theism of the modern Hindus. The religious England and philosophic Germany, it is gratifying to observe, have, in the plenitude of their wisdom appreciated the merits of this religion of the world." Here then we have the solution of a great difficulty. What was wanted was a religion that should harmonize and satisfy all creeds, and this it has been reserved to the genius of the modern Hindu to discover, and now nothing remains but that the Director of Public Instruction should request the *Prarthana Somaj* to designate one of their number to be nominated as Theological Professor in the Bombay University. Accepting the statement of the writer above quoted, we conclude that this Professor will be able to lecture on the being, attributes, purposes, and commandments of God, the moral condition of man, the method of salvation, the nature and form of worship, the destinies of the soul, &c. &c., in such a way that the Mahomedan, the Brahmin, the Koonbi, the Parsee, the Jew, the Christian, the Boodhist, the Hottentot, the Japanese, in fact men of all creeds under the sun should find their very sentiments substantially expressed. We must confess that we have remained, up to the hour of writing this, profoundly ignorant of this wonderful discovery in religion made by Young India, this theological solvent that is to make all nations of men forget their differences. We have heard of Brahmo Somajism, and know something of the views of Keshub Chunder Sen; from Vedantism these reformers have gradually made their way to Theodore Parkerism, which is itself a *réchauffement* of views that have been advocated ever since the Gospel began to urge its claims upon men; being nothing more than a selection from the teachings of Christ, everything being left out which the pride of man found unpalatable. Where is the evidence that men of other creeds find all they need in this eclecticism? How many Hindoos, Parsees, Mussulmans, Jews, Christians and Boodhists have become members of the Bombay Theistic Somaj? The writer in the *Hindu Reformer* (from which we have quoted above) should consider that a religion that can be invented, is, in the estimation of 99 out of 100 of all men on the face of the earth, a religion without claims; in fact no religion at all; instead of being a message from God, it is but an opinion of man.

A contemporary, referring to a suggestion that selections from the Oratorios should be performed in the Cathedral one evening in each week, says:

"A judicious selection of such music sung and played in the Cathedral, as suggested, would be, on

the part of the choir and the congregation, if not a formal and specific act of devotion, yet differing so little from it outwardly and really, that its adoption could not but prove widely beneficial, and be productive of influences most salutary in their character."

"God is a Spirit, and they that worship him must worship him in spirit and in truth." In order thus to worship we must know God as reconciled to us by the death of His Son, and the Holy Spirit must bear witness with our spirit that we are the children of God. No praise can, therefore, be acceptable to God,—can in the scriptural sense be called worship or an act of devotion,—but that which is rendered to Him by those who have this Spirit dwelling in them. Without this there can be no true act of devotion, no true worship.

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SATURDAY, OCTOBER 21, 1871.

THE HINDU REFORMER ON CHRISTIANITY. V.

We have already written on the subject of the Christian doctrine of Atonement, in reply to some remarks of the *Hindu Reformer*. In a succeeding issue of that paper we find some additional criticisms of that doctrine, characterized rather by strength of expression than by force of argument. The writer says: "We, in common with the professors of all other religions, deny the justice and the fact of the original alienation, and therefore do not need the artificial support which this doctrine of a free salvation is supposed to give to human faith." The original alienation of man from God is said to be denied by all religions but Christianity. Does Mahomedism deny it? Does even Hinduism deny it? The religions that do not affirm it, abundantly illustrate it, by the sad and unworthy and even revolting descriptions which they give of the divine nature. How any man can look at the images to which the Hindus address their petitions for divine help and guidance, and their thanks for providential mercies, or listen to the stories of those whose business it is to show forth the praises of the gods, or read the purans or even the vedas with their glorification of the inebriety caused by potations of the Soma-juice, and doubt the alienation of man from God, is not very easy to understand. What is implied in the denial that the religious systems of men involve a fatal ignorance of the true God? The implication is that the true God is not unfairly represented by the portraitures common in polytheistic systems; in other words, that He is not a being of infinite holiness, purity, justice, truth and love. It seems to us rather a perilous thing for young India to commit itself to the doctrine that the alienation of man from God is not taught except in Christianity. It shows that other religions are from man and this from God. God is degraded that man may be exalted. For it also follows from the position of the *Reformer* that the present condition of the race, the prevalence of sin among all nations, tribes and tongues, the selfishness and mutual alienation of man from man, the disorders and miseries and conflicts of human society, all these are chargeable upon the will of God. If man, instead of being alienated from God and carried along by his sin in a path of his own, is really walking with God and working out the thoughts of God, then indeed is there presented to us a most degraded conception of God. "Allowing even," adds the *Reformer*, "that there is such alienation, it would be more reasonable to believe that the blood of bulls and of goats propitiates and reconciles God to us than to suppose there can be any virtue in an apparent submission to the pains and penalties of law by the Judge himself, in some temporary manifestation or person taken up and forsaken after a brief use." God was manifest in the humanity of Christ, not temporarily, but continues to be and shall enduringly be manifest in the glorified person of Christ. To say that propitiation by the blood of bulls and of goats is more reasonable than by the sacrifice of Christ, is to suggest doubts of the excellence of that reason to which reference is here made. The dignity of the person combined with the greatness of the suffering, (this be it ever remembered being purely voluntary,) determines the greatness of man's moral alienation from God. The opinion of the writer is quite in accordance with the theory that man's sin is insignificant, and the claims of God of little account.

"We ourselves revere and honour Christ," says the *Reformer*, "and have repeatedly given expression to our appreciation of his numerous excellencies, and our conviction that he and the like of him point the road and the way to salvation by exhorting us by their holy teachings to do the like, and encouraging us to act in their footsteps by showing by their example what our capacities for improvement are. Each individual man effects his salvation and his reconciliation with God by following in those footsteps of Christ and his companions of all ages and times. We can only profit by his teachings and his life, if we regard him as man. 'Viewed in this way, how beautiful is his life. He is the revelation of what is possible for all men. How pure is his spirit, how encouraging his words. Lowly sufferer, see how I bear the cross; patient labourer, be strong, see how I toiled for the unthankful and the merciless; mistaken sinner, see of what thou art capable; rise up and be blessed.'"

In other words, let us behold in Christ an illustration and glorification of this humanity of ours; let us look at him as a man occupying precisely the same position that others do by nature, and raising himself to an exalted post by his own unaided efforts, and we are content to join in praising him. The writer refers to the patience of our Lord in suffering; what brought upon him the wrath of his enemies and a sentence of ignominious death, but the fact that Jesus refused to take the position of a good man clothed in virtues of his own? If he had been what the *Reformer* chooses to depict him, he would not have been crucified between thieves. But he declared himself to be the Son of God; to be in intimate communion with God, from whom he received his words, his impulses, his principles, his all. 'I can of mine ownself do nothing; the Father who hath sent me doeth the works; there is none good save one, that is God; without me ye can do nothing; except a man be born again he cannot see the kingdom of God,' said he, teaching the utter alienation of man from God.

We would entreat our contemporary to give more attention to the testimony of Christ to himself. By contemplating the character of Jesus, he will be enabled to see what man, had he abode in his first estate, would have been; in intimate and blessed alliance with God, receiving everything consciously from God as a stream does from its fountain, and giving glory and praise to Him, of whom, through whom, and to whom are all things. Should he be able to form a just conception of the character of Jesus, he will understand how great is the alienation of man from God, and renounce for ever all thought of the possibility of self-salvation on the part of man. In Christ we see (1) the revelation of God; (2) the revelation of man as he would have been, had he not fallen; and (3) by contrast, we see the character of fallen man in its true colours.

WHAT IS TRUTH?

Restitution of all things. (Acts iii. 21.) God made this earth for the abode of the righteous. Sin came in and brought a curse over universal nature. But God's purpose shall be only the more gloriously revealed. The works of the devil are to be destroyed. All things shall be made new. There shall be new heavens and a new earth. All creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Christ must reign until his enemies be made his footstool.

Of your brethren, like unto me. (22.) Mussulmans will have it that in the expression 'of your brethren,' Moses must refer to some who are not Israelites, to Ishmaelites. A concordance will settle this controversy. 'Of your brethren' is frequently used in the books of Moses, to designate Israelites, even when Israelites are addressed. And Mahomed was not a prophet raised up unto the Jews. The Jews were notified by this prophecy that one who would correspond to Moses in that respect in which he differed from all the prophets mentioned in the Bible, namely, in being the founder of a new dispensation, should come to them not from abroad but from their own race.

Him shall ye hear. These words were repeated from the excellent glory that descended on the Mount of Transfiguration 15 centuries after Moses had first spoken them; addressed in the hearing of Moses, to the disciples of Jesus. They only hear Moses, honour him, obey him, who become the disciples of Jesus. They who imagine they are obeying Moses because they keep a portion of the Mosaic law and ritual, deceive themselves as grossly as would an army commanded to march by a certain road to a certain city, there to receive orders from the lord of that city, if it persisted in remaining always in the road and refused to enter the city. Whosoever now will honour Moses let him hear these words of his: 'The prophet like unto me, him shall ye hear in all things; and every soul which will not hear that prophet, shall be destroyed from among the people.' In other words, the solemn declaration of Moses to every Jew who does not believe on Jesus, is that he is by that very fact cut off from the true Israel, and has no part or lot in any of the good things promised to them. Therefore the apostle John speaks (Rev. iii. 9) of some who fancied they were Jews because they were descended from Abraham according to the flesh, but were without faith in Jesus; that they were not Jews at all; their synagogue was the synagogue of Satan, having no authority in God's word for its existence.

God, having raised up his Son Jesus, sent him to bless you, first. (26.) This was the seed promised to Abraham through whom all nations should be blessed; and the promise was given in connection with the sacrifice of an only son whom Abraham received, in a figure, from the dead. It is evident that if the nations of the earth were to be blessed through the offspring of Abraham, it must be in some way that would make havoc of all Jewish prejudices, breaking down the middle wall of partition. Jesus, risen from the dead, is empowered to bless all nations, and begins with the Jews.

In turning away every one of you from his iniquities. (26.) Notice the expression 'every one.'

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The only way to bless the nation effectually, is to take hold of the individuals. The Gospel deals directly with individual sinners, and through them confers blessings that eventually may become national. Some think lightly of a system of evangelization which only saves men one after another, and imagine that the 200 millions of India are to be dealt with in a more comprehensive way. But God's way is the only safe way. Every other way will have to be retrodden in sorrow. Nations may be brought to make a profession of Christianity; but history shows us such nations blighted for ages by the corruption of the truth. One after another men must be convinced by the Spirit, of sin, righteousness, and judgment to come; but it is evident that every true convert becomes a new centre of influence, and the work may go forward in a geometrical progression. But though the Spirit of God deals with each heart by itself, He can deal with many simultaneously, as on the Day of Pentecost, and often since. For two thousand years men had been wondering how the nations were to be blest through Abraham's offspring; it is now shown, they were to be turned every one from his iniquities, but first it was necessary that the Jews, 'the election' at least, should be turned from theirs.

The priests and the Sadducees. (iv. 1.) The latter were angry because they preached the resurrection, and the former that they preached it through Jesus. *In* Jesus, it might be rendered.

Many believed. (4.) The healing of the cripple whom they knew so well, was evidence to them that Jesus was actually at the right hand of God, and the word of the disciples became to them the word of God. They had often listened to the same word with contempt before: but it was now manifested to them as the word of God.

The number of the men was about 5,000. The total number of male disciples at this time. Altogether, probably the number of Christians was nearly 10,000 in the city where Jesus had been crucified. And these 10,000 are so many witnesses to the fact of Christ's resurrection.

Annas and Caiaphas. (6.) They who had taken so conspicuous a part in the murder of Jesus of Nazareth, must not be absent from a council called to sit in judgment on the followers of Jesus. They had defied Jesus to come down from the cross; that would have been little comparatively; he had actually multiplied himself a hundredfold in this city; the difficulty now on their hands was a hundredfold greater than when they were plotting the death of Christ. The very people who had crucified him were now his disciples, and willing to lay down their lives for him. Will these priests dare to go forward in such a struggle? On the other hand can they tolerate such a stigma as that they have slain the Messiah? Their whole spirit rises up in wrath against this suggestion, and violently shuts the door against all light. Ah! what a terrible thing to be committed to a false system, so that reputation, influence, position, property, all demand exclusion of the light that would show them all to be founded upon the sand.

Then Peter. (8.) This was an august assembly for the Galilean fisherman to address. But he was there as the ambassador of Christ, and was filled with the Holy Ghost, and delivered his message with unfaltering boldness, with wisdom, and with courtesy.

If we be examined of the good deed done. (9.) What an extraordinary charge. A poor man who had been deprived of the use of his limbs from birth had been made whole. God in creating him had stopped half way, so to speak; and now Jesus completes the work that men may know that he is God. The disciples of Jesus had used the name of Jesus, and this was the result. Here was an extraordinary crime on which to arraign men! This grand assembly might have considered that it is only among bandits and buccaneers that doing good is held to be a crime.

There is none other name under heaven given among men whereby we may be saved. (12.) Peter fearlessly declares the true meaning of the miracle; not merely that Jesus has power to heal, but to save; and not merely power to save, but exclusively that power. Nor can Christians make any other declaration than this.

Unlearned and ignorant men. (13.) Unlettered, uneducated. They had had none of the advantages of education to be enjoyed in the schools, and yet they spoke with great freedom and showed a good acquaintance with the Scriptures. They were graduates of a theological school not known to these Jerusalem doctors of divinity.

CORRESPONDENCE.

A CONTRADICTION.

To the Editor of the "Bombay Guardian."

Sir,—As the article entitled "The Religious Future of India," in the *Spectator* of the 9th September last, which contains an untrue statement regarding me, has gone the round of the Anglo-Indian press, I shall thank you for allowing me to contradict that statement in your columns. The *Spectator* says, that "the Scotch convert Beharee Lall Dey said in the Town Hall of Calcutta that the bitterest drop in his cup was that God had compelled him to accept the news of salvation from the mouth of the white man."

I beg, Sir, to declare that the above statement is false. I never made such a statement in the Town Hall of Calcutta, or in any place under the sun.

I am, yours faithfully,
LAL BEHARI DAY.

Berhampore College, 16th October 1871.

Epitome of News.

SATURDAY, OCTOBER 14, 1871.

—*Overland Mail:* "The appearance of Archbishop Thomson and Bishop Wilberforce in a Presbyterian church, at Invergarry, has attracted some notice. The *Record* regards the fact as of more interest than the cause, whatever it may have been. 'It may be that the common danger threatening all Established Churches may have compelled the members of the English Bench to recognise a community of interest between the Established Church of Scotland and the Established Church of England.'"

"There is every reason to hope that the eclipse of December next will be observed under the most favourable auspices. All along the land track of the eclipse, from India to North Australia, skilful observers will be stationed, and all will be done that experience can suggest to master the secret of the sun's corona. Our Government have acted very generously in the matter. Not only has the sum of 2,000*l.* been granted, but the means of transport will be provided, as well as the requirements for camping. It is understood that Mr. Lockyer will go with the English expedition."

—The *Bangalore Herald*, October 10:

"The Native community of Bangalore have for the last fortnight been plunged in a state of excitement, wholly exceptionable, and to a certain extent to European ideas quite incomprehensible. They have had in fact a saint, or *yogee* in their midst, of whom during the little time he has been among them they made a very great deal of, perhaps more than he deserved. The old gentleman's career—according to popular estimation he had reached the venerable age of 135 years—as revealed to the public gaze has been brief, and to him eventful.

The priest of a native temple bordering on the Sumpunghee tank, he suddenly resigned his cure, repaired to the sequestered village of Doodda Ghunta, and declared his intention to be buried alive on the 9th instant (yesterday), as a sacrifice to the gods who during his long career had used him kindly if not too well.

His friends eagerly caught at the holy man's desire; the vault was dug, the necessary arrangements made, and strange as it may seem to Christian ears, the immolation of the *yogee*—within hearing of the chimes of St. John's bell and a Police station not a mile off—stood a good chance of being inevitably accomplished in the presence of tens of thousands of admiring and applauding natives. The Police, of course, had heard nothing of the great event that was to come off, and which had been discussed and canvassed by the whole native community of this large and populous city for upwards of a week past, and it was only by accident, as we are informed, that on Sunday night a rumour of what was going to be done came to the ears of the authorities."

The police subsequently interfered and put a stop to the intended immolation.

—The *Pioneer* says: "Our 'palatial barracks' here have been definitively pronounced unsafe—so imminently unsafe that the 104th Regiment were ordered to vacate them at once, and that the men are now actually under canvas. These barracks have cost more than £200,000."

—*Star of India*: "The Director of Public Instruction has, with the consent of Government, entrusted the revision of Professor Candy's English and Marathi Dictionary to a committee."

—The Native British Agent on the Arab coast reports all quiet by land and sea, but states that many deaths from cholera have taken place, and that all people are engaged in interring their friends. The ports of Shargah, Rasul, Khyma, and Bokha have suffered heavily, as many as seventy persons being carried off in one day. Cholera has appeared at the Government station at Bassidore, at Old Bassidore, and at Bunder Singow. The poor are daily increasing in numbers, notwithstanding the many deaths from starvation. The price of bread has decreased, but the poor are unable to find employment and have not the means of purchasing bread. Some relief has been afforded to the poor by charitable contributions from England and India.

—*Madras Athenæum:* "We wonder how many of all the eloquent advocates of Military colonies and settlements of time-expired soldiers in India have ever taken the trouble to work out the details of such a scheme, and how many of them really had any conception what details were possible? The scheme itself, as an abstract idea, is admirable; nothing could be better for the security and eventual prosperity of the country. But we cannot help seeing the immediate practical difficulties, and we are convinced that without some more advanced conceptions than have been attained as yet, the thing must fall to the ground and be mischievous instead of beneficial, and all on account of the very difficulties of these details. It must be remembered first of all that the mere giving a man a bit of land on the Hills or anywhere else, does not necessarily imply his being able to make a living out of it: next that granting them the best dispositions possible, the great majority of English soldiers, time-expired men especially, are very indifferently prepared by training or experience to become farmers or even gardeners with any profitable result. Let their industry and goodwill be ever so much, they would require guidance and supervision, or their farms will be failures. Then we regret to say that those who have had the most experience of European pensioners in this country, are very backward at giving them credit for good-will and industry, and are unhappily forced to admit that drunkenness, disorderliness, and general disreputability are a great deal too common among them; they die, and their families go to the bad in consequence. Men who have borne the highest character for years in their regiments as privates, even as non-commissioned officers, seem to lose all self-control and self-respect when the influence of military discipline is removed. It is a hard thing to say, and a painful and ungracious, and goes sadly against the grain, but ask those who have had the amplest experience if it is not true? It is plain that under such conditions as we have mentioned, no military colony could thrive or could fail to become a pest and nuisance in the country. Nor would any existing form of civil organization make the matter better."

MONDAY, OCTOBER 16.

—*Times of India:* "The adoption of Narainrao Bhonslay, as successor to the Kholapoor Gadee, has been sanctioned by the Government of India."

"The reward offered by Government for information leading to the discovery of any person or persons who may have instigated or abetted the murder of the late Chief Justice Norman, has, we observe, been increased from Rs. 3,000 to Rs. 10,000."

"The steamer sent at the beginning of this year from Odessa to China returned some time ago with 900 tons of tea. It will, it is said, be difficult to make the success of this enterprise complete, owing to the absence of anything that could serve as a return cargo from Russia to China."

—*Melbourne Argus:* "The P. and O. mail service has this month excelled all its former results, and the telegraphic summary of the news reached us this time in an unprecedentedly short period from Galle. The time occupied by the *Rangoon* between Galle and King George's Sound is given at 12 days 19½ hours, and is said to be the shortest in which the run has ever been done. The telegrams of the news reached us soon after mid-day yesterday and a portion was published in an extraordinary issue in the course of the afternoon."

—*Bombay Gazette:* "On Saturday afternoon last, a meeting of the principal Mahomedans of all classes in Bombay was held in the bungalow of Mr. Cumroodin Tyabjee, solicitor, High Court, for the purpose of expressing their abhorrence of

the cowardly assassination of Chief Justice Norman, and their sympathy for his bereaved family."

—*Indian Mirror:* "It is said that when the Viceroy's letter reached the King of Siam, inviting His Majesty to visit Calcutta and other parts of British India, it was honoured with a salute of 21 guns. Subsequently a procession in the usual style of Siamese State ceremonies was formed, and the letter and the Consular party who carried it were conducted into the presence of His Majesty, when Mr. Knox, the Consul General, personally presented the Viceroy's despatch to His Majesty. The King will probably leave Bangkok about the latter part of December next for Calcutta."

—The Dominion of Canada, it is stated, has a well organized militia and volunteer system, and recently an aggregate of 16,800 men were gathered in encampments at Montreal, Kingstone, Goderich, Niagara, and other points. Sir George Cartier, the Minister of War, it is asserted, will bring out 40,000 men this summer. In Canada all the able-bodied men between the ages of eighteen and sixty are liable to militia duty, and the entire force that can be called out is estimated at 675,000. Sir George Cartier proposes to place as many of these as possible in camp for drill, and to prepare them for marching in a fully equipped condition.

—*Witness:* "The Sunday School in the Methodist Mission Chapel is in a very prosperous and promising condition. We visited the school last Sunday, and were so impressed with what we saw and heard that, for the time, we almost fancied we were once more enjoying the privileges of an American Sabbath. Nearly 250 persons,—teachers and scholars—teaching, reciting, singing—addresses made, reports of lessons, attendance, collections, &c., all conducted in the most orderly manner, it was really an interesting and encouraging spectacle. The officers report 300 names on the books, and the regular attendance ranges from 200 to 230. There is abundant room in Lucknow for several such schools among the nominally Christian population, and we are glad to see that the Church Mission are paying increased attention to the Sunday School interests of their work."

—*Watchman:* "One of the most wonderful feats in connection with railway and ocean travelling has just taken place between San Francisco, New York, and Liverpool,—in fact, the distance between San Francisco and the Mersey has never been covered in such a short period as that of seventeen days. On Saturday evening last the *Wisconsin*, one of the Guion line of United States mail steamers, arrived in the Mersey from New York, which port she left on the 9th instant. Amongst the passengers on board was a gentleman who left San Francisco on the afternoon of the 2nd instant by the Union Pacific Railway for New York, and arrived just in time to take his passage on board the *Wisconsin*, reaching Liverpool, as we have stated above, on Saturday night, thus making the run from San Francisco to New York, 3,331 miles, and thence to Liverpool, in the unprecedented short period of seventeen days."

—Fifty-six Justices of the Peace have formally protested against the Resolution of the Bench ratifying the lease of the premises now used as the Municipal offices.

—Calcutta telegram, 15th: "The ship *Lady Melville*, bound for Bombay, and nearly ready for sailing, was burnt here yesterday. The vessel sank in consequence of a great quantity of water being pumped into her."

Tuesday, October 17.

—*Times of India:* "Two more cases are reported of soldiers firing at non-commissioned officers at Poona."

"There has been an *emeute* at Mecca. Fifty fanatics tried to raise a *jihad* against the Porte, but were apprehended, and orders were requested from Constantinople regarding them. Two were sentenced to be decapitated, and the remainder to various terms of imprisonment. It is reported that six more regiments are proceeding to Jedda."

—*Delhi Gazette:* "We learn that Mahomedanism is spreading very rapidly in Africa. It has spread from the east coast of Africa all through the interior to the west coast in the neighbourhood of Liberia. It is being taught through the medium of the Arabic language, and through the young being taught this language. The Rev. E. W. Blyden, a pure native of Africa, and who is a Professor in the college at Liberia, has given himself to the study of Arabic in the hopes of checking the spread of Islamism and of converting his Mahomedan fellow-countrymen."

—*Bombay Gazette:* "The Mont Cenis tunnel was begun in 1857, and the works have been continued since then uninterruptedly night and day. The total cost has been 65,000,000 f., or £2,600,000. The tunnel is nearly eight miles long, and the time occupied in passing through it is about twenty minutes. It is stated that the heat is not excessive. A French visitor gives the following figures:—At the entrance, 54 degs. Fahrenheit; at the telegraph station inside, 76 degs. Fahrenheit; the average temperature being about 65 degs. Fahrenheit."

"The Commander-in-Chief notifies the course authorised to be pursued with sick and destitute Europeans needing medical treatment. At large centres of trade and places resorted to by Europeans, provision will be made for cases of this class in charitable dispensaries. In ordinary military cantonments, they should be taken to the nearest Civil Hospital. Should that course not be practicable, to the Station Staff Hospital, and failing that alternative recourse must be had to a British regimental hospital. Men so presented must be received, and can only be passed on to another military hospital in the case of want of room at the first hospital."

"Two borings have been successfully made in the works of the Paumbem Channel. From the facility with which they were effected it is surmised that the difficulties anticipated will soon be overcome."

"A paper is said to be in circulation at Benares, in which native gentlemen advocating the substitution of Hindee in place of Urdu as the Court language, are called upon to sign their names, for presentation to His Honour the Lieutenant-Governor of the North-Western Provinces."

—*Indian Mirror:* "We are glad to see that the revolting practice prevalent among up-country Hindus of shouting forth *Ram Nam Satya Hai*, while carrying dead bodies through the streets, has been prohibited by the Municipality at Benares. It is to be hoped that the wholesome reform will be extended to our 'city of palaces.' How often have we been startled from sleep, in the dead of night, by loud and terrific shouts of *Hari Bol, Bola Hari!*"

—Calcutta telegram, 16th October, 12-40 P.M.; "Two lives were lost in the *Lady Melville*, viz; one of the midshipmen and the Agent's shipping clerk. The deck of the ship is about six feet under water. The fire originated by the upsetting of a bucket of rum in the hold, which immediately ignited."

Wednesday, October 18.

—*Times of India:* "The Deputy Commissioner of Simla has notified that 'the carrying of arms, clubs, iron bound sticks, or other dangerous weapons within the limits of the station is prohibited; that clubs will be held to include sticks exceeding three-quarters of an inch in diameter.' It is further stated that the above order has no reference to Europeans, Native Chiefs, or other persons who are exempted from the provisions of Section 26 of the Arms Act."

"The Goa revolt has terminated, happily, without doing the slighest injury to life or property, Once more peace and confidence have returned, after a disagreeable interruption."

"One Mahadoo Candoo went to a chundool shop in 2nd Coombarwada Street and took up a cup containing three tolas of prepared opium, and swallowed it before he could be prevented. He was immediately taken to the J. J. Hospital, where his case was promptly attended to. The man is said to be recovering."

"The King of Siam will reach Calcutta on or about the 2nd January next, attended by Mr. Knox, Her Majesty's Consul-General at Bangkok. A man-of-war will probably be stationed off the Sandheads to escort the illustrious stranger up the Hugli."

—Same, Khandeish, Oct. 15: During the past fortnight, we have had only 15 cents of rain, which was barely sufficient to moisten the ground; not only are therefore prospects bad for the lower classes, but even the middle and better classes of natives, such as patels, koonbees, &c., are beginning to feel the effects of famine. Some very touching instances of stern endurance under the keen pangs of hunger were brought to the notice of the late Collector, Mr. Lionel Ashburner. What is to be done for the wretched people? to beg they are ashamed; labour on public works they will not, they would rather starve and die. The only means that suggests itself, is to assist them by judicious grants of *taccavee*, but these should be given with great caution, and only to those of the better classes suffering from famine, who on account of their caste prejudices will not be induced to labour on public works."

"The Portuguese authorities at Macao have ordered the Jesuits, who for some years have been employed teaching theology and the classics in the Roman Catholic Seminary, to leave the island altogether."

"Two new species of orchids have been discovered in the vicinity of Prome. The discoverer wishes to have them named *Dendrobium Paradisace* and *Vanda Religiosa*. The flowers of the first we learn, are deep red with a white centre; the flower of the other is black, in shape and form like a monk's hood."

—*Freeman:* "'Confessions' are heard regularly at nine o'clock nightly at St. Alban's, Holborn. The 'confessionals' are somewhat novel—banners of violet stuff, fixed in position in the left side aisle, on one side of which is a chair for the 'priest,' and on the other a kneeler for his 'penitent.'"

Thursday, October 19.

—The steamer *Snipe* arrived in Bombay on Tuesday last from Bunder Abbas, bringing a letter dated 7th instant, from which we learn that 60 Persian Zoroastrians left Yezd in two companies, one of 33 and the other 27. The latter have lost 12 in number, and the remaining 15 were sent to Bombay by the above steamer. The news from Yezd is very appalling: the distress among the starving population is very great, and fears are entertained that it will increase very much in the winter, when it is expected about 500 more will come to Bunder Abbas.

—The Magistrate of Mirzapur has received a telegram from the Commissioner of Police in Calcutta, stating that the identification of the prisoner Abdoollah by the students of the Mirzapur Zillah School is complete and satisfactory. It is said that the assassin, while in Mirzapur two years ago, asked one of the Moulvies connected with a mosque in that city whether the killing of the Sessions Judge would be a meritorious act in the sight of God. Luckily for the popular officer in question, the Moulvie's answer was distinctly in the negative.

—*Times of India;* Aboo, October 13: "The school children of the Aboo Lawrence School had a great treat given them last night by His Highness the Maharaj of Jodhpoor. After dinner His Highness gave each child the sum of Rs. 2 for pocket money, and he has also most generously presented the school with the munificent sum of Rs. 500."

—A report on the condition of the crops in the Allahabad division, west of the Ganges, states that the early rains this year have damaged more or less most of the crops, and have nearly destroyed some. The land having received insufficient tillage, the area for wheat and barley will be somewhat limited, and many fields will in consequence be sown with gram and peas.

—The *Indian Church Gazette* states on authority that the only foundation for the telegram sent by Reuter with regard to the application for three new Bishops for India was a private letter written by the Bishop of Calcutta to the Secretary of State regarding the possibility of a Bishopric at Lahore.

—*Madras Times:* "The Mangalore correspondent of the *Bangalore Spectator* gives a story which is strange, if true. He says that a young girl has been taken from her friends for the purpose of compelling her to become a nun, and that it was done entirely against their wishes. The bishop told the mother that the Lord had called her, and that he (the bishop) would give her a few days to think over the matter. The writer also says that other parents are taking their children away from school for fear they may have a call. It seems rather incredible that such a thing could take place in the year 1871 on British territory."

—In an article entitled the "Land of Promise," the *Madras Times* sees in the port of Coconada, not a rival to Bombay, but what may some day be the Bombay of the Eastern Coast. It has the only harbour worthy the name on that side of India, and situated as it is at the mouth of the Godavery river, with the rich resources of the Godavery district in sugar, indigo, and tobacco behind, it can scarcely fail of a brilliant future.

Friday, October 20.

—*Madras Mail:* "The contractor for the transport service between Kistna and Chicksagoor stations, on the G. I. P. Railway, is bound to provide a sufficient number of vehicles for the conveyance of passengers. No passenger has ever yet been left behind, nor have there been any

complaints. If the traffic shows signs of augmenting, care will be taken to provide for it; but just now the Consulting Engineer for Railways, Bombay, does not think it is necessary to make the contractor put on extra carriages."

—*Englishman*: "The death-rate in the North-Western Provinces during the month of August last was 1·53 per thousand, or a total of 45,098 deaths in a population of 29,572,648. There were 31,858 deaths from fever, 2,010 from small-pox, 5,362 from bowel complaints, and 596 from snake-bites and wild beasts."

—*Delhi Gazette*: "A Lucknow contemporary, the *Witness*, is responsible for the following: It is generally understood that the Commandment, 'thou shalt not steal' does not cover the payment of printers' bills. A new development of this idea has lately come to our notice, which from its unique *meanness* deserves notice. A gentleman (?) of an adjoining station sent a schedule of articles for sale to be printed, with the request that the proof sheets be sent for his inspection. The proof was sent as requested, but was not returned. After several days' delay the printer wrote to his *patron* but received no answer. He afterwards learnt that his 'proof' had been used as a circular, the property had been sold, and the owner was on his way to Europe!"

—*Times of India*: "Mr. Bapte, a well-known citizen of Bombay, has just completed the erection of a handsome and commodious steam flour mill, fitted up with the newest and most improved machinery for producing thoroughly clean flour."

—Accounts from America represent that, under the most favourable circumstances the cotton crop is not likely to exceed 3,300,000 bales. Should the weather and other circumstances be adverse, the outturn will not, in all probability, exceed 3,000,000 bales.

—*Madras Mail*: "We learn that on the night of the 10th instant, the lightning struck the Engineer's house at Combaconum. It entered through the tiled roof of an upstair bedroom, and forced a passage through the wall out to the verandah about six feet from the floor. It then passed through the upper (terraced) floor into the porch beneath, went through the upper part of a glazed window into a room on the ground floor, back again to the porch under the same window, shivering the woodwork and piercing a hole through the wall near the window bolt, after which it could not be traced farther. The occupants of the bed-room had a most narrow escape, the electric stream having passed over an ayah, and within a few feet of three children, who, it appears, slept right through the storm, happily unconscious of their danger."

Selections.

"THE CHURCH OF THE FUTURE" IN INDIA.

"Non habe Charitatem Dei, qui Ecclesiæ not diligit unitatem."—S. AUGUSTINE.

A short time ago one of the leading Nonconformist ministers of the native Christians in Calcutta, raised the question of the possibility of the union of the different native Christian bodies into one church. I only know of his proposal from casual notices of it by the press. I do not know how far he went, or what he advocated; it must, therefore, be borne in mind that the following remarks on the same subject are quite independent of what he may have said on it:—

It is doubtless most desirable that the Christian body in India should be one. One in its confession of faith, one in its organization and government, one in its worship and discipline. For in the strength derived from such unity, and in the divine blessing attached to it, are its chief hopes of success against the idolatry and error which confront it. It is our want of unity which has been one of the chief causes of the poor results of Indian missions—of all societies and denominations; not only because of the actual stumbling-block which our divisions put in the way of inquirers after truth; but also because those divisions shut out from us the divine aid and blessing which God Himself has made dependent on our unity. It is on our "being one in the Father and the Son" that the world's knowledge of the Christ, sent from the Father to redeem it, depends; and if we would partake of the glory of the Eternal Three in One, we must ourselves be one, made perfect in one, even as they are one.—(See S. John xvii. 20—23.)

It is therefore a hopeful sign of the future that the Native Christians are themselves becoming conscious of their want of unity, and feeling a desire for it; any movements towards accomplishing it must begin with themselves; they know their own wants better than their foreign teachers can ever do; and if those wants are supplied by themselves, the result is more likely to last than if some system made for them were forced upon them from without. But though the accomplishment of unity must be worked out for themselves by the different Native Christian bodies, and not forced on them by the action of their European pastors, these have a very important part in the matter. By their opposition to any such movements, by their very indifference and want of sympathy, they may retard the good work for years, perhaps for generations; and the longer it is so put back, the harder will its accomplishment be after a time; for, the passions called into existence by division become stronger and more widespread, habits of thought and feeling and action grow more powerful the longer they exist, and selfish interests spring up which are more difficult to deal with practically. And though the European may not *force* union on the Native Churches of India, he may greatly aid in drawing them together by his counsel and sympathy, by laying before them the knowledge of primitive Christianity, to the stores of which he, almost only, has access; by warning them against the dangers and passions which in his own church and nation made shipwreck of unity. A knowledge of the religious history of the times of Elizabeth and of her successors, of the passions then roused, the mistakes made, the opportunities lost, the mischiefs stereotyped at that transition period of the history of the English Church, would be invaluable in guiding through similar dangers those to whose hands may be committed the task of fixing the fortunes of the Church of the future in India.

It is therefore in the hope of enlisting the sympathies of churchmen in aid of the movement above referred to, that I venture to call to it the attention of the readers of this magazine; and also would do what little I can in helping it on, if in no other way, by the expression of sympathy with those who may be working towards its accomplishment. Surely it is no hopeless, visionary object! For who are they who might be drawn together to form the One Church of India? Members of the Church of England, of the Independents or Congregationalists, of the Wesleyans, of the Scottish and American Presbyterians, and of the Baptists. Let us see if union among these is impossible, not even excepting the latter, "the narrowest and most anti-Catholic of all sects."* The Roman Catholics—my readers of the A.P.U.C., if I have any, will observe—are not included in the above list; for a very simple reason; because the position their church claims for itself shuts out all hope of union with it while it remains as it is. It claims to be the only true church, and declares that salvation out of her pale is impossible, the only union possible with it is submission to its yoke—amalgamation with it. But as regards the other Christian bodies which have converted to themselves numbers, less or greater, of the natives of India, the union of them into one Christian Church is, I submit, practicable, not by the enforcement of the doctrine and discipline of any one of them, and the exclusion of all the distinctive teaching and practices of all the rest; but by the surrender by all of them of such individual peculiarities, and by the return of all to the faith and worship of the church of the first three centuries and a half after the Ascension of our Lord.

(1). I name that date, because it enables us to take as the basis of union in faith, the confession of it put forth at the first Council of Constantinople, which has been received by all Episcopal churches throughout the world (excepting only the Church of Rome in consequence of the addition of the Tridentine articles) as their one final confession of faith; and would, I think, be recognised by even Nonconformists as a possible basis of unity; for though some of them may object to "creeds," yet in effect all corporate bodies have to lay down the conditions on which members may be admitted into them. I said that union was to be obtained, not by enforcing the distinctive peculiarities of any one body, but by their mutual surrender of all of them; thus, in this matter of the Faith, the Presbyterians would have to give up the Westminster Confession, and the Church of England her XXXIX. Articles. It may be objected that the Nicene Creed does not contain all Articles of Faith, that the progress of thought and the growth of error have called for fresh decisions on controverted points. But is it not a fact, that notwithstanding the development of thought and error that went on after the first Council of Constantinople, the creed then put forth sufficed for the whole Christian body till the sixteenth century? Some of the Articles of Faith then put forth by different Christian bodies have now lost the importance which the controversies of the day lent them; others have more to do with metaphysical speculations than with theological truth; and all, so far as they have been made conditions of communion, and so have narrowed the basis of union, might with advantage be given up for the Nicene Creed, as the one confession of faith required from the members of the church of the future in India; even as it was of the churches of Europe, Asia and Africa, till the Legates of Leo the IX. laid on the altar of St. Sophia their master's sentence of excommunication against the Oriental Churches.

(2). As regards government, a similar mutual compromise might be practicable. A leading Nonconformist in Calcutta remarked a few years ago, that the republicanism of the Presbyterians and Congregationalists was not suited to the character of orientals, and that he thought a form of episcopacy would have to be adopted by the Native Christians of India. Is such an adaptation of the form of government of the Church of England impossible? Or, are the great body of Native Christians sure to reject Episcopalianism modified on the primitive pattern, according to which the Bishop did nothing without his council of presbyters,† and the laity had a voice in the settlement of church affairs? I venture to think otherwise. The London Missionary Society, acknowledging that "the union of Christians of various denominations in carrying on the great work of missions is a most desirable object," declares it to be "a fundamental principle of that society that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government, (about which there may be difference of opinion among serious persons), but the glorious Gospel of the Blessed God to the heathen, and *that it shall be left* (as it ought to be left) *to the minds of the persons*, whom God may call unto the fellowship of His Son from among them, *to assume such form of church government as to them shall appear most agreeable to the Word of God.*"‡ That Society is thus pledged to leave its converts free to adopt Episcopacy, should they prefer it to Presbyterianism, as the form of government of the Indian Church of the future. The Presbyterians would have to raise their president of the several bodies of Presbyters to a *higher order*—an order different from that of Presbyters, not in *kind*, but in *degree* only, as was primitive Episcopacy; they might even retain the laying on of the hands of the Presbytery—not only on Presbyters as the Church of England does, but also—on Bishops; as, it is possible, was the case in Apostolic days (see 1 Tim. iv. 14), and as was doubtless the case for many years in the Church of Alexandria. And the Church of England—what in this matter will she surrender?—perhaps may be asked by a Presbyterian reader, of whom may we have many. We answer, that autocracy of Bishops which has been her weakness and her bane.

An Episcopal form of government which made the Bishop, not a lord over God's heritage, able at his own will to revoke the license of a curate, but a Head or President of his council of Presbyters, would surely be a system of church government which it might be possible for Native Presbyterians to adopt, with the sanction of their European missionaries it is to be hoped, for surely they would not be more bigoted than their Congregationalist brethren?—though it is to be feared that it would not meet with the approval of the General Assembly of the Kirk of Scotland. Under such a modification of Episcopacy, the Bishop would have reserved to him the performance of certain special religious acts; such as the supervi-

* Bishop Cotton's Life, p. 256.

† "What is further to be noted in this place, is the honour and respect that was paid to them (Presbyters), acting in conjunction with their Bishop, who scarce did anything in the administration and government of the Church, without the advice, consent, and amicable concurrence of his Presbyters." In the church "they were considered as a sort of ecclesiastical Senate or Council to the Bishop, who scarce did anything of great weight and moment without asking their advice, and taking their consent, to give the greater force and authority to all public acts done in the name of the Church."—Bingham's Antiquities of the Christian Church, Bk. II., Ch. XIX., § 4 and 7.

‡ Second Report of London Missionary Society's Missions, at Benares, &c., 1871, p. 2.

sion of his diocese, the consecration of churches and cemeteries, the administration of confirmation, the ordaining of the clergy, with the co-operation of his presbyters.

(3). On the question of unity of worship, it must more especially be borne in mind that, unity and uniformity are two different things totally distinct from each other; that it may be quite possible to obtain unity, and yet allow an amount of freedom which will show itself in an absence of uniformity; and permit full scope, without any breach of union, for the play of peculiarities of national character, for the gratification even of individual tastes and mental differences. Unity may be ensured by the chief public religious services of the church of the future in India being conducted according to the rules and formularies laid down in her service-book; freedom might be provided for by the permission of the use of other services, extempore or otherwise, which the members of the church might be free to attend, or absent themselves from, according to their own pleasure: only two conditions being required in such unauthorized services: first, that they should neither take the place of, nor curtail any of, the authorized services; secondly, that there should be nothing in the former contrary to the doctrinal teaching, or to the spirit of the latter. The celebration of the Holy Communion, the administration of Baptism and Confirmation, the solemnization of Matrimony, the Burial of the Dead, the Churching of Women, the Ordinal, together with the morning and evening services for Sundays and week-days, might all be provided for in a service-book;—not of necessity the Prayer-book of the Church of England, but one formed on the models of primitive Christianity, and adapted to the national peculiarities and mental and æsthetical wants of Native Christians—for whom I hesitate not to say our English Prayer-book is not suited. All India would thus have one liturgy and rule of Divine Service; so that the Punjabee Christian, if he went to Madras, would have no difficulty in being present at and joining in the services of his Southern brethren; as, with his Punjabee Prayer-book before him, he would know what service was being conducted in the Tamil language, and would be able to join in it.

But union being thus ensured, room should be left for the free exercise of religious feeling and taste, by permission being given for the celebration of other religious services, in which variety of hymns, extempore prayer, exposition of Scripture, and even processions and the Wesleyan "class meeting" might afford, *to those who desired such things*, that liberty for the manifestation of religious feeling which the rigid rule of the Church of England represses; which repression is, I think, one of the chief causes of the prevalence of Methodism, and of the origin of a great deal of the Non-conformity which has rebelled against the restraints of the English Church.

It may be said that the Baptists would never consent to Infant Baptism, or to give up the administration of that sacrament by immersion; the latter however is as much the rule of the Church of England, as it is of the Baptists; and though Europeans and Americans who belong to that sect would doubtless cling resolutely to the traditions of it, yet *in time* the Baptists of Indian race might be won to unite themselves to the great Christian body from which they would be the only separatists; one of the chief means of doing so would be a clear statement on the part of the Church of what it believed Baptism to be, and of what it does not take it to be, and of how Confirmation supplies to those who had been baptized in infancy, the means of that further growth in the spiritual life, the supposed obtaining of which is doubtless one of the chief reasons the Baptists have for deferring to maturer years, what is in reality an initiatory sacrament.

Does the above seem too visionary to be practicable in the present day? I can only say we of this generation may not see it fulfilled, but let those who love the Lord Jesus Christ and His Truth, which is one, do their part, according to their several opportunities, to heal the breaches of His Church, which is also One.—W. W. N. in the *Christian Intelligencer.*

REPENTANCE AND FAITH.

THEIR ORDER AND CONNECTION.

In the winter of 1869 I entered a meeting, where was kneeling alone

AN ELDERLY MAN,

with his arms drawn together across his head, and with the expression in his attitude of great agony. At the close of the meeting I kneeled beside him, with the story of the cross, but could gain no response. His body was almost convulsed with distress, and nothing that could be said seemed to bring any relief.

I found that his story was the sad one of the excessive use of narcotics. Nine years before, in his trade of a ship-joiner, he had received a compound fracture, and to allay the excessive pain he had, by medical advice, used morphine. The habit grew on him, each day's use lessening the soothing power of the poison, until he consumed three bottles in a week—as much as, in one dose, would kill six hundred men not accustomed to it. Sometimes he took, in a single day, as much as would kill three hundred men.

Two years before he had come under strong conviction for sin in this practice, and a year ago he attempted to discontinue it, saying "I'll try to leave it off; and if I can, I'll repent, and give my heart to God."

In twenty-four hours he was, through the cessation of the stimulus, a raving maniac, so that his friends were compelled to tie him to the bed. Six physicians attended him. One of them advised giving him no more morphine, but the other five said that he could not live without it. He then took enough after the abstinence in one day to destroy six hundred lives, and resumed its use as a habit.

In January, 1870, he called, in great distress of mind, upon the pastor of the church which his family attended. He told him, "If you cannot trust Christ to save you from this sin, and to take away your appetite for the poison, how can you trust Him for your soul's salvation?"

The next Saturday night he was in great agony upon his knees, and the pastor told him, "Your *struggles* are of no avail; your soul's salvation depends upon your resolving, in dependence on Christ, '*Though I die*, I will not touch or taste this accursed poison: and I *will* trust Jesus to save me to the uttermost from appetite and all.'"

In a few minutes he exclaimed, "I do!" when suddenly his face shone with joy as he said, "I feel that Jesus saves me."

From that moment the appetite vanished. No paroxysms followed the disuse of morphine. He was free!

He has since declared repeatedly in the meetings—

"*I have now no longer any appetite, inclination, or temptation, to take the poison.* My appetite for food is better than it has been for years; and though my sleep is disturbed sometimes, I have bright visions of Jesus."

Those around him are well satisfied of the reality of his conversion to God.

Truly with God nothing is impossible to faith.

A WOMAN SEVENTY-TWO YEARS OF AGE

had been an opium-eater for twenty-two years, taking daily sufficient to kill thirty people. She was told, "Unless you give up this sin, whatever else you repent of, there can be no salvation for you. You cannot go to heaven while you are holding on to that which is abominable in the sight of God."

"But if I stop the use of opium I cannot live—I shall die," she replied.

"Then be willing to die," was the answer, "and be willing to go to the judgment saying, 'I died in giving up sin, rather than live a few years longer, and then die rolling this sin under my tongue to incur the eternal judgment of God.' If you will give it up, Christ has power to save you from the sin—and even from the appetite."

Under a strong sense of her guilt and danger, she said firmly, "I do now forsake my sin. Never again shall I touch opium!"

He kneeled in prayer with the repenting sinner, and remained upon his knees till God gave the answer of faith that He would save her.

She continued in darkness two weeks, praying constantly for salvation. At the end of this time she said to herself "I have prayed a long time without relief; they tell me to trust. *I will*—I *do* believe."

With this a faint ray of light broke on her soul. Again she said, "I *do* believe." The light increased. The third time she said—"I do believe—*I will trust.*" And then the light burst over her long-darkened soul, and she rejoiced in a conscious, realized salvation.

She lived two years after this, declaring to physicians, friends, and neighbours that *God had delivered her from all desire for opium.*

Six weeks after her conversion, she said, "I hear my grand-daughter speaking of an even greater blessing than I have—an entire soul-rest in Jesus. Somehow I do not possess this."

The privileges of a full, present salvation through Christ were explained to her, and she accepted them in the quiet of her own room. She now sleeps in Jesus, in whom she found so present and complete a Saviour.

These incidents from the lips of the pastor in whose ministry they occurred, are very suggestive as to the power to be found in Jesus for immediate victory over any habit of sin. They also point out the kind of preaching needed for confirmed sinners. What the morphine-eater, whose conversion I have narrated, then needed, was not firstly God's plan of atonement for past sins. He had no difficulty on *that* subject. The point of resistance set up by Satan in his soul was as to trusting Christ for victory over the indulgence. It was *here* that the battle was to be fought. That won, the forgiveness of sins flashed immediately upon his soul.

In the case of the opium-eater, it was, of course, impossible to trust Christ while she indulged in opium; but this given up, it was not long before she found present pardon in Jesus.

I am satisfied that both I myself, and some whom I have heard preach, have dwelt too exclusively on admitted truths, and too little on repentance. The gospel plan is, "Repentance towards God, *and* faith towards our Lord Jesus Christ." Repentance is the *facing about*, as the soldiers term it, by which the face is turned *from* the world *toward* God; and the back is turned *from* God and *toward* the world. For some the apostles seemed to have dwelt exclusively on repentance, or facing about, while some who were already seeking with their faces toward God, needed the teaching of faith only.

An instance of the mistake I allude to occurred to me a few years since, which I should hesitate to narrate, on account of its amusing aspect, but for the lesson it taught me, and may teach others. I met in the railway carriage

A YOUNG MAN OF THE WORST CHARACTER,

who had formerly been under my care. Securing a seat by him, I sought to open to his heart the merciful provisions for forgiveness of sins through the atonement of Christ. He seemed deeply interested, and I went on without perceiving that I was trying to lead him to faith in Jesus before he had come to the previous work of repentance, or 'facing about,' toward God. At length, as we neared the town where he was to stop, I urged his immediate acceptance of the mercy of God.

His reply was, "Last time I was at this place, such an one insulted me, and I am going back to give him a good flogging—then I'll be ready for your salvation!"

The incongruity of the circumstance made such an impression on my memory that I feel constantly the need of *beginning at the right place*, securing the "foundation of repentance from dead works," before opening up any gospel message of forgiveness of sins.

The incident may be not untimely to some who are fishers of men. For myself, I am deeply humbled in the remembrance of failure in presenting the whole counsel of God, and wonder that He could ever have blessed so imperfect a presentation of his truth as, even at the best, the messenger has given. How sweetly, as I see my past mistakes, that word comes home year by year to my soul—"He giveth to all wisdom, and *upbraideth not*," as we would upbraid those who have so imperfectly understood and served us. God acts toward us as God, in perfect grace. He gives more wisdom for the future when we ask for it in a sense of ignorance and need, but never upbraids us for our ignorance in the past.

As we deliver our message, let us ask for divine wisdom in rightly dividing the word of truth, and let us ask, in holy confidence, not wavering, and God's word is pledged, IT SHALL BE GIVEN US.—R. P. S. in *The Christian.*

"THE LORD'S VOICE TO THE CITY."

Preached at the Old Church, Calcutta, Sept. 24,* 1871, *by the* REV. E. C. STUART, B.A., *Sec., C.M.S.*

"Shall a trumpet be blown in a city, and the people not be afraid? Shall there be evil in a city, and the LORD hath not done it?"

Since last we assembled here, the city hath been turned into a house of mourning. Death

* The Hon. John Paxton Norman, Officiating Chief Justice of the High Court, died on the morning of the 21st September, of wounds received the previous day from the hand of an assassin, on the steps of the Town Hall, as he was entering the Court.

hath been amongst us, and this in no familiar form, as when he gathers the shock of corn fully ripe; or plucks, alas, the early flower born to bloom only in paradise. He whom the city now mourns, met not the 'common lot' through the inroad of disease, fearfully rapid as that so often is in this country in its fatal progress; but in a moment, in the twinkling of an eye, by a murderous hand, the death-stroke is dealt, and there falls one whom we could ill spare, and whose untimely death all bewail.

The exalted station of the victim, his personal character, the savage cruelty of the deed, the mystery and the dark suspicions attaching to the murderer's motive, all combine to enhance the impression on the public mind. Can language more apposite be found than the words of my text, "Shall a trumpet be blown in a city, and the people not be afraid? Shall there be evil in a city, and the LORD hath not done it?"

This is not the time or occasion to pronounce a panegyric on the deceased. The integrity of his public character as an upright judge, upholding the even-handed and impartial majesty of English law, was patent to all: the suavity and benevolence of his private character and his open-handed charity were known to many. On these it is needless to expatiate.

Nor need we attempt to express in words the horror of the deed which terminated that so blameless and beneficent career by a violent death; it has already thrilled through all hearts.

Nor, again, is this the place to indulge in speculations of the possible significance from a political point of view, of an atrocity so daringly perpetrated in open day. Suffice it to say, that the very fact of such surmises being rife, whether in this case they shall happily prove groundless or not, may well recall us to the recollection of those dangers we too lightly forget: may well remind us that in India, as has been said, we build on the crust of a volcano; ought to show us, therefore, how out of place is that frivolity, and neglect of duty, and self-indulgence which, alas! so widely characterise our life in India. Surely if men any where ought to take a serious view of life it is in this country, where there is so much to tell us that 'This is not our rest:' that 'Here we have no continuing city:' that 'In the midst of life we are in death': and that 'If in this life only we have hope, we are of all men most miserable.'

But following the guidance of my text, I would ask, What is the significance of this event to us? Hath not the assassin's knife come charged with a message from God to each one of us?

The text leads our thoughts above second causes to God himself, the Disposer of all events.

When men are lulled into slothful security, and neglect of His protecting care, then He speaks to us, trumpet-voiced, by some startling providence: involving the city in some general calamity as this. He proclaims Himself as the God in whom we live, and move, and have our being: in whose hands are the issues of life and death.

I would have you then—*1st*, observe—

The doctrine of the text: "Shall there be evil in a city, and the LORD hath not done it?"

And *2ndly*, I would draw from this sad event some lessons for ourselves, and show how the doctrine of the text applies to us.

(1). The text reveals God as the real ruler of men, and this of men gathered into communities or states. It is not only that we as individuals are in His hands, but that cities and societies of men are under His governance and control. When evil, that is, calamity or physical evil, befalls a city or a people, it is not the result of accident or merely secondary causes (though God works by means). There is an Unseen Hand which controls events. It is the hand of our Maker and our Judge. In these days of atheistical or semi-atheistical speculation, which would push the Creator as far as may be out of the sphere of His works; in these days of lawless social theories, which would ignore the testimony of conscience—the voice of God within us—and resolve all laws, human and divine, into the dim gropings and undirected evolutions of animal instincts; it becomes necessary to re-assert the old fundamental truth of the moral government of God. This is THE lesson of the Old Testament, which the New has not superseded, and which human progress never can render obsolete. And it seems as if just because of its so clear and emphatic assertion of God's government of men and of nations, the Old Testament—that grand old book which we have inherited from our Fathers—and to whose unalterable truth Christ Himself bore witness—is made the special object of attack in these modern times, or is practically neglected, and lies unread.

(2). Again, the text not only takes public calamity out of the category of chance and accident, and leads our thoughts up to God as the Supreme Disposer of events; but it further suggests that the evil or calamity He sends on a city or a people is *for the punishment of their sins*. The very fact of a nation enjoying special and peculiar religious privileges is alleged in this chapter as a reason, if they prove unfaithful, for their signal punishment. "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities" (vs. 2). The division of the families of the earth into races and nations, is of the Lord. He appoints the bounds of their habitations. And these nations having no existence as such beyond the present life, it seems inevitable if they are to afford example at all of the sleepless justice of a God that judgeth the earth, that retribution should overtake them in the present sphere of human history: and accordingly the page of history proves conspicuously that "righteousness alone exalteth a nation, and sin is a reproach to any people."

And let none here arraign the justice of God, by saying that thus the innocent perish with the guilty. Aye, they may, or even perish FOR the guilty. As was said of the most illustrious of all examples; 'It is expedient for us that one man should die for the people, and that the whole nation perish not.' For, observe, the Lord knoweth them that are His, and can deliver, yea and doth deliver them out of all their distresses. The eternal awards of the future life come in to adjust to individuals the apparent indiscriminate judgments of the present. How often it may happen that death is gain—gain unspeakable—to the victim on whom the stroke has fallen, while to the community which bewails his loss, as in the present instance, his removal is felt, and justly felt, to be a *public* calamity, and ought to be recognised as a sore judgment upon national declension.

(3). Again, not only or barely as a punishment, are we here taught to regard the evil which cometh on the community. God be praised, judgment is still His "*strange* work," and in the midst of deserved wrath, He still remembers mercy. "Shall a trumpet be blown in the city, and the people not be afraid," or as it is in the expressive idiom of the original, "run together." That is, these trumpet-voices of God are meant to rouse us from fatal slumber. He would thus lead us to repentance, putting us in fear that we may know ourselves to be but men. Thus His judgments may be transmuted into chastisements, and work in us the peaceable fruits of righteousness.

II. And now let us apply these principles of God's revealed truth to this present instance. In this evil, or calamity, in the city, shall we not "hear the rod, and who hath appointed it?"

(1). It was no *accident* which singled out the victim. We look above second causes in the evil passions of men, and with reverence we bow before unerring Wisdom. Men may be off their guard: the Shepherd of Israel He slumbereth not, nor sleepeth. It is the LORD—He hath done what seemeth Him good! May *she* who now most keenly mourns, be sustained, and in a measure consoled, by this august and calming truth! and the Lord Himself say with His word of power, as to the heart-broken widow of old, "Weep not"!*

(2). This event should humble us; humble us under the mighty hand of God. He is rebuking us for our sins: sins which, alas, have an aggravated guilt when they characterize a professedly Christian community in a Heathen land. The very qualities we most admire and which were so conspicuous in our departed friend—may I not venture so to call one who is so deeply and universally regretted?—I say, the very qualities most conspicuous in him shine as bright jewels set off by a dark foil of evils too sadly prevalent amongst us in India. His integrity and uprightness as a judge, did it never find its exercise in unravelling some tangled skein of chicane and fraud, in which, alas! the fair honour of Englishmen was compromised? His private charities, did they not drop as balm on wounds which fester in our society through sinful neglect, or have been inflicted by extravagance, self-indulgence, and intemperance? Yes! dear brethren, we are all more or less implicated in the sad corruption of morals and the consequent misery, want, and discontent, which are so rife amongst us as a community. Complaints of these things are on all sides. We throw the blame on the natives—on the Government—on the climate—on any thing and everything, except where the burden of it really lies,—on *ourselves*. Were we actuated by higher aims, were there a decided majority, or even a large minority of us, consistently living the godly, righteous, and sober life for which we daily pray, would not many of the evils we now most loudly complain of, melt away? And remember, that even a majority is made up of units, and that for *one* of this community each of us is *solely* responsible.

(3). This calamity in our city, is then a loud, a startling call to us individually to repentance. And surely if the blood shed by a murderer's hand calls for just vengeance, it also speaks to *us* in piercing tones of the instability of things earthly; of the nearness at all times of the unseen world; of the utter folly of those who neglect the warning "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." May He so coming, whether in visible glory as the lightning that shineth from the east unto the west: or in the guise of death, be it lingering or be it sudden, find us ready to welcome His appearing; and then, not death but *life* will be our portion—the life which knows no ending, where God shall wipe away all tears from our eyes.

* See Gospel for the day.

Miscellany.

—From Madagascar the Rev. W. E. Cousins writes:

"The congregation at Isotry has during the year opened a new chapel, capable of holding about 800 people, and has also chosen a native pastor. The church now consists of 120 communicants—79 more than last year; and the congregation has increased to 550. This number, however, is often exceeded: I have seen 700 or 800 present at some of the services. I have conducted a weekly Bible-class at Isotry on Thursday afternoons, and a school with sixty children has been carried on regularly through the year. The general intelligence of the Isotry congregation is low—hardly superior to that of the country congregations; but I notice an encouraging improvement in this as in other respects.

"The country churches have, on the whole, made good progress during the year, especially in regard to the admission of new members. Even in those villages where the ordinary congregation has fallen off, good additions have been made to the church roll. The candidates have all passed at least six months under instruction, and many of them have learned to read during that time.

"I have paid about 150 visits to places in the district, and have conducted fortnightly classes in four different villages, and have preached thirty-three times at various places in the district. If I could find time and money for twice or thrice the amount of this itinerating work, my district would be proportionately benefited."

The value of native agency under proper superintendence can scarcely be over-estimated. Of his own helpers in this department, Mr. Cousins reports:—

"The work of the fourteen evangelists has been steadily maintained during the year. They have been entirely free from the claims of Government service, and have been able to teach without interruption. On the whole, the influence of these men is good, and they have used their best efforts to evangelise the people among whom they are placed. Occasionally, jealously and quarrels occur between them and some of the people, but such cases are quite exceptional, and most of them have succeeded in winning the confidence and respect of the people under their charge. To their efforts, too, it is mainly due that we have now so many more people able to read than formerly. The present report shows upwards of 700 readers: two years ago probably not half this number could have been found."

On the above subject, Mr. Montgomery gives some interesting details:—

"The 131 preachers of 1869 have become 378 in 1870—their number almost trebled. Many of these are very intelligent, and some are even educated men. Several of them are able to read, and understand too, English Commentaries on the Scriptures. One, whom I know very well, Rabezandrina, my best and kindest friend, has the Religious Tract Society's Commentary, in six vols., a complete set of 'Barnes,' and of 'Matthew Henry.' He is constantly reading them in his own house; he uses them regularly for his sermons, and in preparation for our Wednesday Bible-class, which he has conducted, and will conduct, till I

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can take his seat. The Queen, by the way, is getting 'Barne's Commentary' translated into Malagasy. But to return to our preachers. Such as these are some of them. Beyond their circle are very many who have had little education, but who know their Bible well. Earnest and warm-souled are some of these, and when I hear them I am reminded ever of obscure and unlearned Methodist lay preachers, whom I have known in years gone by, and whom I shall remember till I meet them in heaven—who, in quiet nooks and villages of northern England, keep alive the sacred fire.

"Outside of this second circle, doubtless, there may be many who preach from motives of vanity, or because Christianity has become fashionable, and religion walks abroad in silver slippers. I would speak hesitatingly here, as befits my inexperience, when I approach this topic. But when I look at some of the great facts that lie before me, I feel shut up to certain conclusions. Here is one :—There are scores, nay hundreds, of these preachers, who, on Sabbath-day and week-day, will toil three, five, ten, or twenty miles, and even more than that, over weary roads, under this fierce blazing sun, to preach Christ's Gospel in the villages. Oh, but perhaps they are paid for it? Yes, some of them are. If a man has far to go, and is known to be very poor, he will probably get twopence for his time and mental labour in composing his sermon, and for the time and the physical labour which he must expend to deliver it.

"When I remember that these are no incidents, but the continuous, unwearying, self-denying labours of the preachers, I think that these should outweigh—in the scale of moral significance—all our gratuitous assumptions as to their motives, all the evils that we may discover or fancy in the character of individuals."—*Christian Work.*

—*The Congregationalist:*

"The polygamy question seems to be on the way toward a final settlement. Mr. William S. Godbe, leader of the liberal Mormons, is ready to prohibit the contraction of any more plural marriages, but is of the opinion that the repudiation of all wives except the first should not be required. This the *Independent* regards as 'exceedingly wise.' Anything more 'summary' would in many cases 'result in hardship and misery.' But the Mormon women seem to be themselves preparing for more summary measures. A 'first wife' has already brought a suit against her husband in the United States Court, charging him with adultery in taking to himself two other and younger 'wives,' and the presiding judge has shown himself ready to entertain the suit, admitting the accused to bail in the sum of $5,000. There can be little doubt as to what the decision will be, and quite as little as to its effect upon the whole system in question. What becomes, in such an event, of Mr. Godbe's proposition? To retain other wives than the first will be adultery, having been so declared by the courts. To us, it seems that a short, safe and just way out of the difficulty is precisely that toward which events seem to be steadily drifting. The repudiation of other wives than the first will be required, but not without some equitable provision for their support, and that also of their innocent children."

"The following instance of successful prayer, which we take from the *New York Evangelist*, can hardly fail to stimulate those who read it, to pray more and with more faith :

'The speaker was a man about fifty years old. He looked like an intelligent, hard-working farmer, belonging to that class who are always up and doing what their hands find to do. We understood him to say that he had formerly resided in this city.

'I am from Saratoga county,' he continued, 'and I consider I owe it to this Fulton Street Prayer-meeting to give you the following facts:

'Some time ago a pious devoted Christian mother, having two sons, young married men, in good standing in society, and heads of young and rising families, became exceedingly anxious for their conversion. It was an agony of desire. I never saw greater mental distress than she was in. She seemed to be imbued with the spirit of prayer for her children's conversion, and would not be denied. She came to me with her soul thus heavily burdened. She wished me to write to this meeting and ask you to assist her by your prayers. I wrote a very earnest appeal, and sent it forward to be read in your hearing, and by you to be presented to the throne of the heavenly grace in prayer.

'I kept track of that request. I knew that very day and hour it was presented here. These two sons lived twelve miles apart and knew nothing of their mother's prayers and tears. They knew nothing of the request sent to this meeting, for that was done under my own hand, and no one but the mother and myself knew anything about it.

'Now mark what followed. These two men on the same day, at night, after they had been prayed for here, without concert with each other, established family prayer, and thus commenced a religious life. The family altar was erected, and thus their confession of faith in Jesus was made, and these two men, whom I well know, are now faithful and devoted Christians. They both live in Saratoga county, and I see them often. They were converted, as we believe, on the very day they were prayed for here. Some one—perhaps many—offered believing prayer. Faith is the great element of successful prayer, and it must have been yours and the mother's prayers which prevailed with God.

'I came here as a duty I owed to God and His Church, to tell you these things that you might set up one more Ebenezer, and say, hitherto hath the Lord helped us, and herein we have one more testimony to the faithfulness of our God in answering prayer.'"

—Rev. Joshua Cooke says, in the *Evangelist*, of a minister's visits among his people:

"Well did John Wesley say to his young preacher, 'Were the angel Gabriel to take charge of a congregation, he could not secure its spiritual prosperity without visiting from house to house.' We may plead the claims of study; the pressure of the two sermons; the critical demands of the age on the pulpit; all this and more: yet the imperative duty of personal visitation remains. *More sinners are convicted by winning, than are won by conviction.* And winning is done by the hand to hand, and face to face. Our poor nature, even under contrition or suspense, likes to make answer to the truth and to the appeal; and Jesus *goes out* to meet it by the wayside and the well. It cannot make answer to the pulpit; to the pastor at the fireside it can and does. It is a relief to do it; it is submission, often: with thousands, it is salvation. In one season of religious interest, out of thirty who professed Christ, I have reason to believe that not more than two would have done it without personal interview with the pastor. And in that neglected interest of souls, *all the year through*, between the great efforts and the great visitations, few indeed ever come to Jesus save by the pastor's *hand*, not his pulpit. These two hours of afternoon given sacredly to the people, are his stronghold on them. And when he takes his place on the Sabbath, he has, from the week's past kindness their interest beforehand: the background which projects the portrait, and gives effect to the whole."

TELEGRAPHIC NEWS.

New York, 11th October: Advices from Chicago state that the fire has been completely extinguished.

12th: Later advices from Chicago state that five hundred lives have been lost in the great fire, and that one hundred thousand people are starving and houseless.—Large supplies of food are arriving for the sufferers, and the Government are distributing tents.

Paris, 12th: M. Casimir Perier has been appointed to succeed M. Lambracht as Minister of the Interior.—Serious disturbances are reported from Algeria. Two chiefs having allied their forces are marching against the French.

14th: Official returns of the French elections show 94 Bonapartists, 194 Legitimists, 291 Radicals, 494 Moderate Republicans, and 837 Conservatives.—It is reported that M. Picard has been appointed Minister for Italy.—At a meeting of the permanent Commission on Thursday last, M. Casimir Perier assured the members that the difficulties with Berlin had entirely disappeared.

London, 14th: Large collections are being made in aid of the starving and houseless sufferers from the late fire at Chicago.—The *Times* of to-day publishes a letter from Mr. Gladstone to Messrs. Low and Thomas, in which he declines to assume the responsibility of granting a guarantee for the execution of the proposed railway from England to India.—*Obituary.* Sir Henry Harrington.

Paris, 15th: The *Official Journal* states that three conventions were signed at Berlin yesterday, the first being territorial, and having relation to certain rectifications of the frontiers, which require ratifying by the German Parliament and the National Assembly.—The second is financial, requiring only the sanction of the President of the Republic and the German Government, and rendering bankers' signatures unnecessary in the case of payments, those of the President of the Republic and the Minister of Finance being sufficient. No paper will therefore be issued on Foreign countries for the payment of the remainder of the indemnity, and the evacuation of the six departments to the east of Paris will commence immediately, it being obligatory that it shall terminate in a fortnight.—The third convention has reference to the Customs, and maintains nearly all previous arrangements.

London, 19th: Advices by cable from New York, dated yesterday, give satisfactory accounts of the American cotton crop. No serious frost.

PASSENGERS ARRIVED.

Per P. and O. Str. *Sumatra, 13th:*

From Southampton.—Mrs. Berkeley; Mr. P. Rhodes; Miss Grahame; Col. and Mrs. Cox, and European female servant; Miss M. M. Smith; Mrs. Poynter; Mr. J. Rushton; Mr. Z. R. Barfield; Mr. Dunlop; Mr. J. Hilton; Mr. S. J. Evans; Mr. R. Heenan; Mr. H. McCulloch; Mr. P. W. Burnand; Mr. Congden; Brigadier General Lynch; Mrs. J. S. Lindsley, and one native servant.

From Brindisi.—Mr. R. B. Elwin; Mr. A. Cohn; Mr. E. G. Sharkey; Mr. Young, infant, and European female servant; General and Mrs. Beadle; Miss Beadle; Mr. and Mrs. Master; Mr. and Mrs. Bradford; Mrs. Col. Broughton, infant and European female servant; Mr. D. Fuchs; Miss Emson; Col. W. J. Stafford; Mr. and Mrs. Roberts; Mr. Botelier; Mr. W. O. Coleman.

From Suez.—Mr. C. Lambrinudi.

From Aden.—Mr. Hassen Binjohur and native servant; Said Ahmed and two friends; Noor Mahomed Khan.

PASSENGERS SAILED.

Per P. and O. Str. *Delhi, 14th:*

For Southampton.—Mrs. Armston and infant; Mr. H. Prentis; Lieutenant Colonel A. Becher; Mr. W. Stansfeild; Mr. Brewer; Mr. Bowen; Mr. Trench; Mr. Mills; Mr. G. Coates; Mr. E. Coates; Mr. J. Seawland.

For Brindisi.—Mr. Wienholdt; Mrs. Seward; Mrs. Grant; Major and Mrs. Sheppard; Colonel and Mrs. James; Mrs. MacLeod; Major and Mrs. Elphinstone and infant; Captain Tulloch; Mr. Arbuthnot; Mrs. Wordsworth; Major H. A. Rooke; Mr. and Mrs. Halliday; Mrs. H. P. St. G. Tucker; Captain Howard; Mr. Halkett.

For Suez.—Mrs. R. W. Lodwick; Colonel and Mrs. Kirby; Colonel Aitken; Mr. Merten.

For Malta.—Mr. and Mrs. Hunter.

DOMESTIC OCCURRENCE.

BIRTH.

BOSANQUET—October 17th, at Sholapoor, Mrs. Theodore Bosanquet, of a daughter.

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